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PHILOSOPHICAL STUDIES. By David J. Ritchie, M. A., LL. D., Sometime Professor of Logic and Metaphysics in the University of St. Andrews. Author of "Natural Rights," etc. Edited with a Memoir, by Robert Latta, M. A., D. Phil., Professor of Logic and Rhetoric in the University of Glasgow, London: MacMillan & Co., 1905. Pp. ix, 355.

By the premature death of Professor Ritchie the cause of clear and vigorous thinking in the field of political philosophy lost one of its leading representatives in Great Britain, while there can be no doubt that had he lived he would have made equally valuable contributions to the more theoretical departments of philosophy, to which his attention had been more prominently directed in the closing years of his life. This partial transfer of interest, which found expression in his retention of the Chair of Logic and Metaphysics in preference to that of Moral Philosophy, was not, however, the result of any weakening in the fundamentally social character of his thought. Whatever the subject with which he dealt his main source of inspiration lay in his conception of a social ideal; and, as his editor remarks, "probably the very fact that the social element is at first sight less prominent in the intellectual than in the practical human activities, attracted him especially to the study and teaching of logic, psychology and metaphysics."

For the present volume Professor Latta has written a Memoir, which contains a sympathetic appreciation of a winning and attractive personality, an exposition of Ritchie's philosophical position and some account of his views upon questions of theology and practical politics. The book contains two portraits, one of Ritchie as an undergraduate at Oxford, and the other showing him as he appeared in recent years. Its usefulness is enhanced by an index.

Three of the papers which are printed here have already appeared in philosophical journals, viz.: those upon "The Relation of Logic to Psychology," "The Relation of Metaphysics to Epistemology," and the paper entitled "The One and the Many." Of these the last two more specially deserve preservation, containing as they do some of Ritchie's most brilliant writing, and serving to define his position in relation to contemporary tendencies concerning ultimate questions. The new matter, comprising about half of the book, is in the main drawn from manuscript volumes, the contents of which have, however, been to some extent rear-

ranged by the editor and supplemented from other sources. The earliest and slightest consist of a series of philosophical reflections written in 1885, under the title "*Confessio Fidei*." More mature expressions of the writer's views are contained in the "*Cogitatio Metaphysica*," and in the sections headed "Moral Philosophy." If none of these, with the possible exception of the first part of the *Cogitatio*, can be regarded as having received a form which the author would have accepted as final, they possess in their unfinished state and frequently interrogative form, something of the interest which is aroused by the presentation of thought in the making. Coming early under the influence of Green, Ritchie remained constant in essentials to the point of view which he then made his own. The chief value of his work lay not so much in the criticisms or further development of ultimate conceptions as in the attempt to interpret concrete facts, particularly those of social life, in the light of first principles. To this task he brought a fine humanistic insight, and an unreserved sympathy with the aims of science which has not always been shown by those who have shared his philosophical position; while his knowledge of recent theories of biological evolution contributed one of the most distinctive elements to his writings upon ethics and political philosophy. In the ethical sections of the present volume the topics most fully treated are the general questions of the method and divisions of ethics and its relation to metaphysics on the one hand and the positive sciences on the other. Readers will, however, find much of interest in the more detached and slighter sections in which the author expresses his views upon some of the more concrete questions of life.

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LECTURES ON THE PHILOSOPHY OF KANT, AND OTHER PHILOSOPHICAL LECTURES AND ESSAYS. By the late Henry Sidgwick, Knightbridge Professor of Moral Philosophy in the University of Cambridge. London: MacMillan & Co.; New York: The MacMillan Co., 1905. Pp. x, 475.

This volume has but little direct bearing on Ethics, being almost purely metaphysical in character. Hence it claims only a short notice in this Journal, though intrinsically it is a work of great importance. Much the largest section of the book is devoted to